WESTERN LUMINARY.

"TO DO GOOD, AND TO COMMUNICATE, FORGET NOT."

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TERMS OF THE

WESTERN LUMINARY.

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ADDRESS OF MR. GEO. CLARK,

READ AT THE TENTH ANNUAL MEETING OF THE KENTUCKY BIBLE SOCIETY.

Assembled in one common cause, the diffusion of the Scriptures; our strongest inducement to persist in it will be to take a view of its former consequences, and of those likely to ensue from our joint endeavours. True it is, that we are an inconsiderable fraction of the mighty body engaged in this meritorious business; but the largest party is composed of individuals, and it behoves each to remember that his personal exertions are called for in the general service.

I will not go so far as a late ingenious writer, who maintained that the arts sprung from Revelation, and to prove his assertion pointed at those nations who had never communicated with the East, and to this day remain immersed in the most deplorable ignorance. But we may safely assert, that wherever the New-Testament has appeared, the human mind has received an impulse that has indued it with sentiments of freedom, both civil and religious, till then unthought of.

One of the fathers of the Church remarks, that the wrath of the Roman Emperors was excited against the Christians, not on account of their faulty morals but because they had a standard of judgment not to be controlled by human law. Gibbon has written the comment on this passage, when he observes of the then reigning Tyrant, that, 'had he sent one of his meanest Centurions to fetch the head of the first and best man in his Empire, the cruel mandate would have been obeyed without a moment's delay: but that his hesitation, his slow proceedure, his attempts at previous justification before he openly attacked a Christian priest, demonstrated that a new spirit had arisen in the world. It had. And had the Scriptures been permitted to diffuse more widely their salutary influence, the people, as well as the Clergy, would soon have felt the effects of the recently born freedom. But mankind were first to undergo a long trial of misery, during the dark ages, when knowledge and freedom were crushed by ignorance, and the possession of a leaf of the Bible insured the possessor a penance at the church door, with a faggot upon his shoulder, as a hint that a second offence might consign him to the flames.

Honoured be the name of Wickliff, the father of English translation. Unhappily the art of printing was then unknown; hence the light kindled by him was quickly lost in the flames of persecution. Another century produced the power of pouring forth, without the possibility of a stay, those healing streams which have begun, and, at no distant period, will complete the renovation of mankind. No volumes of controversy are called for in this cause. No bitterness of contention need arise. The love of God, in Jesus Christ, whence springs the love of man, is written in every page of the New Testament. He that runs may read. But while these grand and all-uniting truths are obvious, it is difficult, perhaps impossible, for those who limit salvation to their own peculiar dogmas, to coincide in spreading this book. Hence the Church of Rome carefully keeps guard against the intrusion of those men whose

writings turn the world upside down. Well do they know that in whatsoever translation the Scriptures are presented, they are so adverse to their doctrines, that what they call heresy must be the consequences of their diffusion.

On the consequences of their exclusion there is little need to enlarge. They are obvious. Slavery, religious and political, exists whereever they are excluded. Contrast the countries where they are received with those whence they are driven. View Spain, Portugal, and Italy, where civil slavery in its worst form is supported by religious. Contrast with them England, Switzerland, and Holland, where freedom the gift of the gospel reigns. Look at the colonies established by Catholic Spain and France, and compare them with yourselves, before whom even Popery is compelled to assume the spirit of a partial reform. I doubt whether among us a priest could be found possessed of impudence enough to present a consecrated candle to the meanest of his flock, as a means to ward off thunder. Yet this is not uncommon among our neighbours of Canada.

One of our countrymen, who visited Italy last year, or the preceding, seems to have felt this contrast very forcibly. Allow me to quote a page.

Extract from a Journal of a Tour in Italy, by an American, Page 342.

"The Arch of Titus and his Colosseum refer to the fall of Jerusalem, the introduction of Christianity into Rome, and the undaunted spirit with which the martyrs met death, the only enemy that had terrors for Cæsar. They speak also of the dissemination of Christianity through the world, and the mighty effects it produced. To what but the influence of its principles can we attribute the present happy state of our country? From what other source can we trace those institutions for educating and governing all men alike; and the erection of new States in a world then unknown, on principles which convey the substance of those privileges of which the institutions of Rome were only the pretences? And never while they are preserved unimpaired, can they conduct to that national degradation and ruin towards which her military ambition was continually hurrying her; that gulf into which she precipitated. Equally far are the genuine principles of Christianity from the abject level of the modern inhabitants of this venerable scene. It is the neglect of its precepts, and the absence of its spirit, which places the southern nations of Europe so far behind the northern; and it is that which has produced national differences still more glaring on this side the Atlantic.

"And does it appear difficult to trace these effects to their proper fountain heads? Look at yonder beggar, hovering about the Arch of Titus, cautiously stepping among the polished fragments of those majestic columns which his ancestors brought away from conquered Egypt; half hiding his person too, lest the approaching stranger should avoid his rags and his petitions. What is necessary to make him what we should wish to see? It is not his poverty which prevents; for that may prove the least foil to a noble mind. Examine his history, which is read in the institutions of his government and religion. In the former he is not permitted to have an active concern; blind submission and obedience are to compose his character on this subject. But with regard to religion he is far more rigorously treated. Not only his conduct, but his mind is controlled. He is not allowed to exercise his own judgment, nor to question for a moment the dogmas of his instructors, or the authority of those who prescribe his duties and fix the value of his sins. He is taught, by the example and precept of all around him, to believe that the book of God is safe only in the hands of the priesthood; and that they alone are capable of expounding it: men who are often known to be far more careless on the subject than himself; and whose lives prove them unfit for far less weighty and difficult matters. This habitual war between superstition and common sense, must produce a distrust of his own judgment, and a mental imbecility befitting the subjects of such a system of religion and government; and doubtless completes that degradation of character which a neglected education at first begins. Men thus become exactly fitted for such a state of things as exists in this country; and could they be transported across the Atlantic, would be as great anomalies as Americans are at Rome. It seems incredible that a system of divine origin could ever have produced effects like

these; and the individual and national improvement in Protestant countries is a strong practical argument in favour of the soundness of these principles."

The great deficiency of education in Italy, remarked by this Author, may be easily accounted for by his own statement. The soul of the Italian is entrusted to his Priest. His pecuniary transactions are easily settled, and if he wishes to write or read a letter, a kind of petty scribes or writers sit in the market places, whose trade is to read and write for those whose education has not gone so far Such a character would soon starve in New-England, if he could take up no other employment. In the latter country the Protestant believes that the safety of his child's soul depends upon his knowledge of the Scriptures. Hence his first endeavour is to teach him to read. And not unfrequently literary knowledge follows in the train of religion. The man who finds in the Testament the names of Romans and Greeks—of Cæsar and Herod, wishes to know more about them. Hence he is drawn on insensibly to learning, and many a scholar has shed light among his fellow mortals, whose humble views at first extended no farther than the reading of the Bible in his mother tongue. Was not something like this the origin of learning in Doctor Carey, the modern Apostle of India?

It has been urged by the Catholics that the possession of the Scriptures, and the unlimited right of judgment, is the forerunner of Infidelity. That there is some foundation for the remark, I dare not deny. But the infidelity of the Protestant is widely different from that of the Catholic countries. In the former Deism often appears. In the latter Atheism rears his hideous head. Can it indeed be otherwise? Where a system of Paganism is presented under the name of Christianity, the mind revolts from it, and the name of heresy being as odious as dangerous, the slave of the Church indemnifies himself for outward profession by casting off every atom of belief. The Deist, viewed with dislike in a Protestant country, is, in a Catholic, considered as rather superstitious. Such were the sentiments of the French Philosophers respecting David Hume. A Catholic friend from Pensacola assured me that he was amazed at the number of Atheists among the Spaniards there. Let us then not be deterred from spreading the Scriptures for fear of making Infidels, since we find by experience that those of the worst kind are produced by its suppression. Let us rather employ them in a holy crusade against Atheism, a crusade which, without violence, but by merely exposing the pure religion of Jesus Christ, will inevitably drive Atheism back to its native darkness.

Look at Otaheite, at the Sandwich Islands, at Sierra Leone. There the savage has cast his Idols to the bats, and seems not by any means at a loss for a substitute while he reads the New Testament. Nor do I fear a different issue in South America. The volume of inspiration is received there, and in due time will work its effects. On our happy continent these volumes are widely spread, though not as yet so much as they ought to be. Still they are increasing in proportion with our growing population. In thirty years they will be read upon the shores of the Pacific, and thence will, wit our arts and institutions, be diffused over the Indian and Southern Ocean, where I trust they will arrive in time to aid the institutions originating from Britain, and acting from New Holland and the Cape of Good Hope. The Stone cut out without hands will ultimately crush all opposition—the grain of mustard seed will furnish a shade for all nations—the leaven will pervade the whole mass, and the whole earth will be all of one language and one speech.

MARRIAGE.

Among the ancients, when persons were newly married, they put a yoke upon their necks, or chains about their arms, to show that they were to be one, closely united, and drawing equally together in all the concerns of life.

The finest allegorical representation of the marriage union which I have met with, is that of an antique gem representing the marriage of Cupid and Psyche, in the collection of the duke of Marlborough: it may be seen also among Baron Stock's gems, and casts or copies of it in various other collections.

1st. Both are represented as winged,

to show the alacrity with which the husband and wife should help, comfort, and support each other; preventing, as much as possible, the intimation of a wish or want on either side, by fulfilling it before it can be expressed.

2nd Both are veiled, to show that modesty is an inseparable attendant on pure matrimonial connections.

3d. Hymen, or marriage, goes before them with a lighted torch, leading them by a chain, of which each has hold, to show that they are united together, and are bound to each other, and that they are led to this by the pure flame of love, which at the same instant both enlightens and warms them.

4th. This chain is not iron or brass (to intimate that the marriage-union is a state of thraldom or slavery) but it is a chain of pearls; to show that the union is precious, delightful and beautiful.

5th. They hold a dove, the emblem of conjugal fidelity, which they appear to embrace affectionately, to show that they are faithful to each other, not merely through duty, but by affection, and that this fidelity contributes to the happiness of their lives.

6th. A winged Cupid, or love, is represented as having gone before them, preparing the nuptial feast; to intimate that active affections, warm and cordial love, are to them a continual source of comfort and enjoyment; and that this is the entertainment they are to meet with at every step of their affectionate lives.

7th. Another Cupid, or genius of love, comes behind, and places on their heads a basket of ripe fruits, to intimate, that a matrimonial union of this kind will generally be blest with children, who shall be as pleasing to all their senses, as ripe and dilicious fruits are to the smell and taste.

8th. The genius of love that follows them has his wings shrivelled up, or the feathers all curled, so as to render them utterly unfit for flight; to intimate, that love is to abide with them, that there is to be no separation in affection, but that they are to continue to love one another with pure and fervent affection: thus love begins and continues this sacred union, which death alone can dissolve; for God hath yoked them together.

A finer, or more expressive set of emblems has never, I believe, been produced, even by modern refined taste and ingenuity. This group of emblematical figures is engraved upon an onyx by Tryphon, an ancient Grecian artist. A fine drawing was made of it by Cipriani, and it has been engraved both by Bartolozzi and Sherwin.

The conjugal union, as it was ordained of God, so it is honoured by him, and therefore not to be despised; yet, as strangers and pilgrims here on earth, it becomes us not to make an idol of domestic happiness. The time will come when a separation must take place, and how soon is only known to Him who is the sovereign disposer of all events. It is therefore well to stand resigned to the will of God. The Jews had a custom at their wedding feasts, for the married couple to drink out of the same glass together, and then to break it in pieces; teaching them, by that emblem, that whatever felicity they expected together, their lives, upon which it all depended, were frail and brittle as glass. No sooner joined, but they were warned to prepare for separation: so, in our form of matrimony, the clause, "until death do us part," is a memento to the same purpose. "It is as much my duty," says Dr. Grosvenor, "to pray that I may be willing and able to part with any dearest comforts in life in a right manner, as to pray for their continuance. We are apt to be most earnest for their continuance, as if it were a greater thing for God to please us, than for us to please Him." Happy are they who can say in the time of bereavement,

And should'st thou take them all away,
Yet would I not repine;
Before they were possessed by me,
They were entirely thine!

The celebration of marriage is different in different nations. In too many instances, however, it has been a scene of dissipation and licentiousness. The nuptials of Alexander were celebrated with uncommon splendour; no less than nine thousand persons attended, yet with all the gaiety, to each of these persons Alexander gave a golden cup to be offered up to the gods. If a heathen, on such an occasion, did not forget his religion, superstitious as it was, what a reflection to professing Christians to make such a day a day of sinful festivity, instead of dedicating themselves to God and imploring his blessing. *Buck's Works.*

THE YOUTH CONVERTED.

It is generally known that Mr. Whitfield frequently preached in the open air. In Philadelphia, he often stood on the outside steps of the court house, and from that station addressed admiring thousands, who crowded the street below. On one of these occasions, young Rodgers, afterwards Dr. Rodgers, was not only present, but pressed as near to the person of his favourite preacher as possible; and to testify his respect, held a lantern for his accommodation Soon after the sermon began, he became so absorbed in the subject, that the lantern fell from his hand, and was dashed to pieces; and that part of the audience in the immediate vicinity of the speaker's station were not a little discomposed by the occurrence

A subsequent circumstance, connected with this event, and not less remarkable, is worthy of being recorded. Mr. Whitfield, in the course of his fifth visit to America, about the year 1754, on a journey from the southward, called at St. George's in Delaware, where Mr. Rodgers was then settled in the gospel ministry, and spent some time with him. In the course of this visit, Mr. Rodgers, being one day riding with his visitant, in a close carriage in which the latter usually travelled, asked him whether he recollected the occurrence of the little boy, who was so much affected with his preaching as to let his lantern fall: Mr. Whitfield answered, "O yes! I remember it well; and have often thought I would give any thing in my power to know who that little boy was, and what had become of him." Mr. Rodgers replied with a smile, "I am that little boy!" Mr. Whitfield, with tears of joy, started from his seat, took him in his arms, and with strong emotions remarked that he was the fourteenth person then in the ministry whom he had discovered in the course of that visit to America, of whose hopeful conversion he had been the instrument. *Ib.*

HOBBES.

It is related of Hobbes, "the philosopher of Malmsbury," who was atheistically inclined, that he had the most dreadful apprehensions of death, which he called "taking a leap in the dark." Dr. Wallis relates of him, that discoursing one day with a lady in high life, Hobbes told her, "that were he the master of the world, he would give it all to live one day longer." She expressed her astonishment that a philosopher who had such extensive knowledge, and so many friends to gratify or oblige, would not deny himself one day's gratification of life, if by that means he could bequeath to them such ample possessions. His answer was, "what shall I be the better for that, when I am dead? I say again, if I had the whole world to dispose of, I would give it to live one day." How different is the language of the real Christian? "Having a desire to depart and to be with Christ, which is *far better*"—far better than the highest enjoyments that can be attained in this world.

Ib.

YESTERDAY, TO-MORROW, AND TO-DAY.

What is *yesterday?* a name given to what is dead, which, but for its death, could not have had a name. Yesterday gives up the very pretensions of life. His fate is strange. Good deeds may have been done during his existence, or crimes may have marked his progress, but they are buried with him in the grave of time.—True it is, their effects remain to bless or punish the beings who transacted them. The moment yesterday is christened, is the moment that proves him dead. He leaves a survivor, whose name is 'to-day'—the name that yesterday previously possessed—and whose fate will be to receive his predecessor's new name, and to follow him to the region of silence and death to morrow.

To-morrow's fate is still more singular: he can never be said to live; but he never perishes. When the clock at night peals out twelve, fancy may picture him as being born; and during the dull hours of darkness, his expected approach may excite all the feelings of which our nature is capable The crime-covered wretch anticipates his coming with fear—the lover with impatience—the calm philosophic mind with unmoved placidity; but he disappoints them all; he never comes; loved and dreaded as he is, still he shrouds himself in obscurity, and remains unseen. He is like a disembodied spirit, which is permitted to haunt the mind of man; and he is ever suggesting to us that the day is departing, that it is sinking to the tomb of its predecessor, yesterday, and either buoys up the mind with hope or harrows it with fear, of what he himself shall produce; but lo! the morning breaks, and it is

To-day. This is the best boon of heaven to man. To day gives opportunity for improving our existence, and becoming, what the Omniscient intended we should become, useful members of society, virtuous, and happy beings.—The past vanishes from our view; a glorious future opens upon the sight; but let us not wait for the promised to-morrow's arrival to improve that future; let to day engross all our attention, as the future will be either happy or miserable, according to our present deeds. If we look back upon yesterday, it is a very shadow, empty and useless as the promised gifts of to-morrow.

THE BOY WHO NEVER TOLD A LIE.

Mr. Washington inspired his son with an early love of truth. "Truth, my dear George, is the loveliest quality of youth. I would ride fifty miles, George, to see a little boy whose heart is so honest and his lips so pure that we may depend on every word he says to be true. O how lovely does such a child appear in the eyes of every body! His parents doat on him; all his relations glory in him; and are constantly praising him to their children, and beg they will imitate him; and are often sending for him to visit them: and receive him with as much joy, as if he were a little angel come to set good examples to their children. But, O how different, George, is the case with the boy who is given to lying, so that no one can believe a word he says. He is looked at with aversion wherever he goes, and parents dread to have him come among their children. O George my son! rather than see you come to be a liar, dear as you are to my heart, gladly would I assist to nail you up in your coffin, and follow you to your grave Hard indeed would it be to give you up, who are always so ready to run about with me and please me; but I would give you up rather than hear you tell lies." "Father! do I ever tell lies?" "No, George; and I thank God you do not, and I rejoice in the hope you never will. At least, you shall never from me have cause to be guilty of such wickedness." Many

parents, by barbarously beating their children for every little fault, compel them to this sinful custom; hence, on the next offence, the little terrified creature tells a lie to escape a beating, and by this practice, whenever he commits a fault, so increases in lying, that he entirely leaves the path of truth. "But, George, you know I have always told you, that when you do by accident any thing wrong, which will often be the case, as you are but a little boy yet, and without experience or knowledge, never tell a falsehood to conceal it, but come and tell me of it, and instead of beating you, I will but the more and more love you for owning what you have done amiss, and endeavour to instruct you how to avoid such an error for the time to come."

This was sowing good seed indeed in Gorge's mind, and it brought forth blessed fruit, as the following anecdote will show.

When George was about six years old, his father gave him a hatchet, of which, like most little boys, he was very fond, and was constantly going about chopping every thing as he went on his way. One day in the garden, he unluckily tried his hatchet on the body of a young cherry tree, which he hacked in a very terrible manner.

The very morning after, his father seeing what was done to the cherry tree, went into the house, and with much anger said, "where is the mischievous person that has killed my cherry-tree? I would not have taken five guineas for that tree." No one could tell any thing about it. Soon after George and his hatchet made their appearance in the parlour. "George," said his father, "do you know what cut that beautiful little cherry-tree in the garden?" This was a *home question*, and George staggered under it for a moment; but quickly recovered himself, and looking at his father with the inexpressible charm of all-conquering truth, said, "I cannot tell a lie; I did cut it with my hatchet: will it hurt it father?" "Yes George, it has killed it." "I am very sorry I have done so, father, pray forgive me?" "Forgive you? yes, George, and come to my arms my dearest boy, for you have paid me for it a thousand times, in thus nobly and freely owning the truth: but mind, George, what you cut, so as not to do the like again." It was in this way, by interesting at once, both the heart and the head of George, that his father conducted him with great ease and pleasure along the paths of virtue.

CONTENTMENT.

'When the mind and condition meet *there* is contentment. Now, in order to that, either the condition must be brought up to the mind; and that is not only unreasonable, but impossible; (for as the condition rises, the mind rises with it;) or else the mind must be brought down to the condition, and that is both possible and reasonable.' 'No condition of life will, of itself, make a man content without the grace of God: for we find Haman discontented at the Court; Ahab discontented on a throne; Adam discontented in Paradise; nay (and higher we cannot go) the angels that fell, discontented in Heaven itself.' *Philip Henry.*

Be not inconsistent in your expectations; and having chosen your walk through life, pursue it with patience, industry, and contentment; thus, if superiority in knowledge is our object, do not envy the accumulations of your thrifty neighbour: if wealth is your object, do not wonder that your character for knowledge, justice, and liberality stands not so high as that of others; and, if the reputation of virtue is your ambition, you must govern your passions, practise forbearance without repining, and consult the interest of others as much as your own.

WESTERN LUMINARY.

LEXINGTON:
WEDNESDAY, APRIL 26, 1826.

Day of Fasting, Humiliation, and Prayer.—The Presbytery of West Lexington, at their late meeting in this place, appointed Thursday the 11th day of May, to be kept as a day of *Fasting, Humiliation and Prayer*, by the Churches under their care.

To the Editor of the Western Luminary.
Dear Sir,

It is said of a Nobleman in the last century, that after meditating upon the words of the Apostle "Not many mighty, not many noble are called"—he thanked God it was not *not any*. The enclosed prayer, appears to me to be a striking instance of that remark If you think it worthy of a place in your useful paper, your inserting it will oblige a well wisher to the Luminary, and A SUBSCRIBER.

A PRAYER MADE AND USED BY THE LORD CHANCELLOR BACON.

"O Eternal God, and most merciful Father in Jesus Christ: Let the words of our mouths, and the meditations of our hearts be now and ever gracious in thy sight, and acceptable unto thee, O Lord our God, our Strength and Redeemer.

O Eternal God, and most merciful Father in Jesus Christ: in whom thou hast made a covenant of grace and mercy with all those that come unto thee in him, in his name and mediation, we humbly prostrate ourselves before the throne of thy mercy-seat, acknowledging that by the breach of all thy holy laws and commandments, we are become wild olive branches. Strangers to thy covenant of grace; we have defaced in ourselves thy sacred image imprinted in us by creation; we have sinned against heaven and before thee, and are no more worthy to be called thy children: O admit us into the place even of hired servants. Lord, thou hast formed us in our mother's womb, thy Providence has hitherto watched over us, and preserved us unto this period of time. O stay not the course of thy mercies and loving kindness towards us: have mercy upon us, O Lord, for thy dear Son Christ Jesus' sake, who is the Way, the Truth, and the Life. In him, O Lord, we appeal from thy justice to thy mercy; beseeching thee in his name, and for his sake only, thou wilt be graciously pleased freely to pardon, and forgive us all our sins and disobedience, whether in thought, word or deed, committed against thy divine Majesty; and in his precious bloodshedding death, and perfect obedience, free us from the guilt, the stain, the punishment and dominion of all our sins, and clothe us with his perfect righteousness. There is mercy with thee, O Lord, that thou mayest be feared; yea, thy mercies swallow up the greatness of our sins: speak peace to our souls and consciences, make us happy in the free remission of our sins, and be reconciled to thy poor servants in Jesus Christ, in whom thou art well pleased; suffer not the works of thine own hands to perish; thou art not delighted in the death of sinners, but in their conversion: Turn our hearts, and we shall be turned; convert us, and we shall be converted; illuminate the eyes of our minds and understanding with the bright beams of thy Holy Spirit, that we may daily grow in the saving knowledge of the heavenly mystery of our redemption wrought by our dear Lord and Saviour Jesus Christ; sanctify our wills and affections by the same Spirit, the most sacred fountain of all grace and goodness; reduce them to the obedience of thy most holy wil

and the practice of all piety towards thee, and charity towards all men. Inflame our hearts with thy love, cast forth of them what displeaseth thee, all infidelity, hardness of heart, profaneness, hypocrisy, contempt of thy holy word and ordinances, all uncleanness, and whatsoever advanceth itself in opposition to thy holy will. And grant that henceforth, through thy grace, we may be enabled to lead a godly, holy, sober, and Christian life, in true sincerity and uprightness of heart before thee. To this end plant thy holy fear in our hearts, grant that it may never depart from before our eyes, but continually guide our feet in the paths of thy righteouness and in the way of thy commandments: increase our weak faith, grant it may daily bring forth the true fruits of unfeigned repentance, that by the power of the death of our Lord and Saviour Jesus Christ, we may daily die unto sin, and by the power of his resurrection may be quickened, and raised up to newness of life, may be truly born anew, and may be effectually made partakers of the first resurrection, that then the second death may never have dominion over us. Teach us, O Lord, so to number our days, that we may apply our hearts unto wisdom; make us ever mindful of our last end, and continually to exercise the knowledge of grace in our hearts, that in the sad divorce of soul and body, we may be translated hence to that kingdom of glory prepared for all those that love thee and shall trust in thee; even then, and ever: O Lord let thy holy angels pitch their tents round about us, to guard and defend us from all the malice of Satan, and from all perils both of soul and body. Pardon all our unthankfulness, make us daily more and more thankful for all thy mercies and benefits daily poured down upon us. Let these our humble Prayers ascend to the throne of Grace, and be granted not only for these mercies, but for whatsoever else thy wisdom knows needful for us, and for all those that are in need, misery, and distress, whom, Lord, thou hast afflicted either in soul or body,—grant them patience and perseverance in the end, and to the end; And that, O Lord, not for any merits of ours, but only for the merits of thy Son, and our alone Saviour Jesus Christ, to whom with thee and the Holy Spirit be ascribed all glory, &c. Amen."

METHODIST MISSION FAMILY LOST.

We have been favoured, says the Connecticut Herald, with the following extract of a letter, from a respectable ship master of this port, giving an account of the destruction of the whole of the Methodist Mission family, located at the Island of Antigua, by shipwreck. It is dated

ANTIGUA March 5, 1826.

"About four weeks since, there was a yearly general meeting at St. Kitts, of the Methodist Missionaries from the neighbouring Islands: from this place went the Rev. Mr. White, wife, three children, and servant; Rev. Mr. Hilliar; Rev. Mr. Oake; Rev. Mr. Jones, wife and infant child.—They left St. Kitts a few days since to return to this Island, having added to their number Mr.——, another missionary, and his wife. The vessel in which they embarked, called at Montserat; the number of the mission family, at that time, amounting to thirteen souls, as above, including one servant. At Montserat, their friends advised them to leave the vessel in which they were, (being a dull sailer) and go on board the mail boat Maria, then ready to sail for this Island. They did so; and a young lady also took passage with them. The schooner which they had left arrived here seasonably, and brought the baggage of the mission family, which they did not think best to take out, the ordinary passage being only a few hours. Some alarm (after the schooner's ar-

rival,) was felt for the safety of the mail boat; but as the wind was very high, it was supposed that she had probably lost some of her sails, and put back. On Friday, P. M. 3d inst. however, word was brought to town, that part of the wreck was seen on the Weymouth,* with two persons on it.—Two or three boats immediately went down to her, and found it to be the wreck of the mail boat Maria, and the only survivor of twenty one souls, was Mrs. Jones, in a state of insensibility. It appears that she had been placed by the Captain (Whitney) between the bow sprit bits, where she could not wash away. She was in her night dress only, with her husband's cloak or coat on, and a sailor's cap on her head. The body of Captain Whitney (and the only one found,) was lying near the wreck. He was buried yesterday. He had not been dead, probably, more than an hour, as he was seen on the bow-sprit about 2 o'clock in the afternoon. Mrs. Jones, it is hoped, is slowly recovering, and so far restored to her recollection, as to say, that she knows all the circumstances of the shipwreck; but the doctors forbid her being questioned at present. The following circumstances, however, have been communicated by her:—The vessel struck on the reef, in the night. Three or four days had elapsed when she was taken off. Mr. White, his wife, three children and servant, were all swept away together, clinging to each other; Mr. Hilliar attempted to swim to Sandy Island, and was drowned in her sight; her infant was washed away from her arms; her husband died on her lap, the night before she was taken off, and was washed away. As returning recollection opens to her the horrors of the scene she has witnessed, I am told she often exclaims, "O, Captain Whitney, why did he save me?" She must, indeed, be an unhappy, lonely woman; and time can never efface from her remembrance this mournful event. She is undoubtedly most to be pitied, for we have good reason to indulge the hope that her kind friends are in heaven—that the scenes of Weymouth shoal were but a passage to the haven of bliss. Dark, deep and mysterious, are the ways of a righteous and unerring Providence! With wonder and astonishment, we behold a delicate, slender woman, of twenty years, for four days without sustenance, exposed to the inclemency of the weather, supported; while hardy seamen were dying around her, and finally, the sole survivor of twenty-one persons. We see, in a few short hours, the whole mission family of this Island, called from their earthly labours, but to receive, as we trust, a heavenly reward: but who can stay his hand? or who shall say to the Supreme Governor of the universe, what doest thou? Shall not the Judge of all the earth do right?"

*A shoal, about four miles from the harbour, and only half a mile from a small Island called Sandy Island.

PALESTINE MISSION.

The following is an extract of a joint letter from Mr. and Mrs. Goodell, dated Beyroot, Nov. 8, 1825, to a lady in Utica, N. Y. from the Western Rec.

Dear Sister in Christ.—We now sit down to address you, not as you would probably wish, from the "city where David dwelt," but from the ancient Phenicia, a little to the north of Palestine. We are in a country very unlike the land of our fathers, and among a people destitute of refinement or virtue, and deplorably ignorant, superstitious and degraded. Among the lower classes of people, almost all true knowledge of God seems to be lost, except his name, and this seems to be known only to be profaned. They can hardly utter a single sentence on any subject without using it, and of course

they generally use it in an indevout and irreverent manner. Those who sell fruit and other articles, instead of always naming what they have for sale. go through the streets crying with a loud voice, "Allah! Allah!" (i. e. God! God!) That they love and serve the creature more than the Creator, you will not doubt, when you are told that one will pronounce the pope to be greater than Christ; and another, the Virgin Mary to be better than her son Jesus of Nazareth. Ask them, whether they love God, or love Christ, and their usual answer is "yes and also the Virgin and the Saints." But ask them if they love the Virgin Mary, and they answer with much animation, "O yes," but are not likely to add any thing concerning their God and Redeemer. Indeed their views of the saints differ very little if any from the views of pagans concerning *their Gods and Goddesses* In other words, the saints occupy the same place in the religion of the former, which the gods and goddesses occupy in that of the latter.

A female in this country, who can read, is a prodigy. The women are in general very fond of gossipping, smoking and talking. They prate like children about trifles, without sense, and without cessation. Some of them are much more industrious than others, but it is doubted, whether there are many, who could be properly called *industrious*, as the term is understood in America.

THE CREEK INDIANS.

The affairs of the *Creeks* in reference to the late treaty, are still unsettled. In a communication to the Secretary of War, signed by the hostile Creek delegation, they express their willingness to surrender all lands east of the Chattahochie river, and conclude in the following spirited manner: *Philadelphian.*

Further concessions cannot be made, and after the reasons first assigned, more you cannot well demand. We now appeal to the magnanimity of the United States. We have travelled a long road to perform this duty. It is ordained by the Great Creato. that we are so reduced as to be dependant on your power and mercy, and if in the hugeness of strength you determine to decide by power and not by right, we shall return to our friends and live there until you take possession of the country. Then shall we beg bread from the whites, and live the life of vagabonds on the soil of our progenitors. We shall not touch a cent of money for our lands thus forced from our hands, and not a drop of white men's blood will we spill; and as fast as we are knocked in the head, and the throats of our wives and children are cut by the first tide of population that know no law, we will then afford the United States a spectacle of emigration, which we hope may be to a country prepared by the Great Spirit for the honest and unfortunate Indians.

We remain your friends and brothers.

Signed by the Hostile Creek Delegation.

AMERICAN EDUCATION SOCIETY.

The whole number of young men who have received assistance from this Society since its first establishment, is 557. Of these 13 are ordained Ministers, 10 are Missionaries or in the employment of charitable Societies, and 11 are licensed candidates for the ministry: making the whole number of those who preach the Gospel in one way or another, 34. Two hundred are now members of the Colleges, and forty-two are members of Academies preparing for College. The remaining numbers, so far as their present situation can be ascertained, is composed of those, who have just graduated, and are employed as instructors of our youth, or are pursuing professional studies.

Philadelphian.

From the N. Y. Observer.

BENEVOLENCE OF AN AFRICAN.—The following interesting circumstance was first brought to light by a young lady of this city. On her weekly visit from the Bible Association, to which she belongs, she chanced to step into a low cellar, where she found a coloured woman far gone in a consumption, with her aged husband sitting by her bed side, and another coloured woman, about the age of forty, acting in the capacity of nurse and servant. The young lady told them her business. When the sick woman heard that she was on an errand of mercy, her withered and sickly countenance assumed for a moment the glow and brightness of youth. After expressing a steadfast hope of salvation through the merits of a crucified Saviour, she gave the following epitome of her life:—"But a few years ago, she was a slave in New Orleans; by industry and economy, she and her husband were enabled to purchase their freedom; and in the course of two or three years, to lay up about 400 dollars. Sitting in the door of her cottage one morning, she heard that a number of slaves were to be sold at auction that day. She determined to go and see the sale, and if possible to buy one of them. Said she to herself, I have so much money, and if I can make it the instrument of redeeming one my of fellow beings from slavery, then I can say to my soul, 'depart in peace.'" She went, and purchased one for two hundred and fifty dollars. But now, said she, I must place her under the sound of the Gospel. She took passage for herself, her husband, and her liberated friend, for this city, where they arrived about six months ago. When they came ashore, "Now, said she, you are in a free state, where the privileges of the gospel are enjoyed; all that I ask for my kindness to you is, that you strive to make your peace with God. If you live with me, and with me work for your support, I shall be rejoiced; you are at liberty to do as you please." She accepted of her invitation—acts as nurse—and is now rejoicing in the mercy of God. O! let us cease eulogizing Howards and Wilbeforces, and other great men of the earth, who have contributed of their abundance, for the emancipation of the wretched. Here is an aged, illiterate, degraded daughter of Africa, who gave her *all* to redeem *one* soul. Let us go and do likewise.

GOOD DEVISED FOR SLAVES.

The New York Baptist State Convention at their recent meeting have passed the following resolution in relation to the moral and religious interests of the slave population of the United States. *Philadelphian.*

"*Resolved*, That the Secretary of this Board be directed to open a correspondence with the Conventions, or principal Societies of Baptists, in all the States in which men are held in slavery, with a view to ascertain their present situation, and inquire whether missionaries may be sent to them, with a prospect of being instrumental of essentially improving their moral and religious condition."

SECRET PRAYER.

It was remarked by an eminent Minister of Christ, above a century ago, "if Christians were more in their closets with God, their own souls would thrive better, and things would succeed better abroad." If the duties of the closet be neglected, in vain shall we attend to public worship. Sermons, Sabbaths, Sacraments, &c. will be of little use. The soul will be barren amidst such a variety of means of fruitfulness, and will pine for want of daily bread. Matters of fact often prove this. Nothing will serve as a substitute for the duties of the closet. Many unhappy, fallen professors have awfully confirmed the truth of the saying of an old divine: "Apostacy generally begins at

the closet door. Secret prayer is first neglected, or carelessly performed, then frequently omitted, and after a while wholly laid aside: then farewell God, and Christ, and Religion."

Some allege want of time for secret prayer.—This may be correct as it respects the employment of large portions of time for this duty. If time be well improved, some part of it may daily be redeemed for the purpose of private prayer. There are twenty-four hours in the day. Shall we find time for worldly business and for almost every thing else, and yet have no time, not *one quarter of an hour* in the morning and as much in the evening, for prayer to him that seeth in secret, and who giveth us richly all the things which we enjoy? And let such persons ask themselves seriously, what business can be of equal importance to that of glorifying God and securing the salvation of the soul?

The advantage of access to God in secret, is very sensibly felt in times of affliction and adversity. We find a degree of relief in opening the mind to a friend in the day of trouble, though our friend can often afford us no help but that of sympathy. How much more in opening our hearts to *Him* who is a "Friend that sticketh closer than a brother." "In my distress (saith David) I cried unto the Lord, and he heard me, and delivered me out of my troubles." In seasons of distress we should pray for support and comfort, for resignation and patience, for a sanctified use of them, and in the Lord's time a happy issue out of them. Also, in every hour of temptation and spiritual conflict, we should pray that we may stand firm, and more than conquer through him who died for us.

Fellowship or communion with God, *must* be begun on *earth;* and they only can be fit to dwell in his heavenly presence, who have contracted and maintained a devotional spirit with him and lived near to him here below. Let it then be our care to pay our daily homage to the *first*, the *greatest*, and the *best* of Beings We are every day dependant on God; and every day should begin, and close, with pious acknowledgments of our dependence. Every morning we should *look up* to him for a *renewal* of his mercies, and every evening ask forgiveness for the errors of the preceding day: that *He* who created and has redeemed us by the blood of his Son, would so purify us by his Holy Spirit from our iniquities, as to make us holy in this life and fit us for the enjoyment of his promised blessing hereafter, purchased for us by our Lord and Saviour Jesus Christ.

Repertory.

RELIGION.

Bright as the morning star, dressed in the radiance of the sun-beams, cometh the seraph of immortality.

She approacheth in white robes, her eye is fixed on the heavens, her knee is humbled in the dust, she giveth laws to the daughters of women.

She teacheth the way of virtue, her precepts are simplicity and truth.

The duties she enjoineth are plain and easy; she dealeth not in the systems of speculative and vain philosophy.

She perplexeth not the mind with the hypotheses of scepticism, neither the cavillers nor the sophists of her precepts.

Attend to her counsel, and abide by her instructions; so shall peace be the companion of thy reflections, and happiness the partner of thy contemplations.

In the practice of piety is satisfaction on earth, and its reward is on high, in the regions of bliss and immortality.

One asked Diogenes what course he should take to be revenged of his enemy? "By becoming a good man," answered the philosopher.

DISSIPATION.

"At last it biteth like a serpent and stingeth like an adder."—Prov. xxiii. 32

If I wished to become a nuisance to myself and my friends, and be hooted at by the rabble in the street—if I wished to make myself a wretched, miserable outcast, a burden to society, and a transgressor of the laws of God and man—if I wanted by one ungrateful stroke to disappoint all the fond expectations of my friends, and bring down the grey heads of my parents with sorrow to the grave—if I desired to destroy my happiness here, and qualify myself as a suitable candidate for eternal misery, and the company of damned spirits and devils hereafter, I would become a *drunkard*. Of all vices this should claim the precedence, because I could then more easily addict myself to any other. It is said that Death upon a certain time summoned the whole train of diseases, in order to choose a prime minister. Fever, palsy, dropsy, gout, asthma, plauge and consumption; each preferred their claim to the honour of the illustrious office. In the midst of their contention, a lady, with a flushed and jovial countenance entered, whose name was Intemperance. Upon making known her qualifications, which were infinitely superior to any of the others, the grisly monarch placed her at his right hand, and she immediately became his principal favourite and prime minister.—*Zion's Her.*

POPULATION OF THE SOUTH AMERICAN STATES,

WITH MEXICO, GUATIMALA, AND THE WEST INDIES

The following estimates of the population of the American continent and islands, south of the United States, by M. de Humboldt, we derive from the "Bulletin Universal des Sciences et de l'Industrie," for July and September last.—*Hamp. Gaz.*

Mexico—Whites 1,230.000; Indians 3,700.000; mixed races, viz. Mestizoes, Mulattoes, Zamboes, and mixture of mixtures (melange des melanges) 1,-860.000; negroes 10,000—Total 6,-800.000.

Guatimala.—Whites 280,000; Indians 880.000; mixed races 420,000; negroes 20.000—Total 1,600.000.

Colombia.—Whites 642,000; Indians 720.000; mixed races 1,256.000; negroes 167,000—Total 2,785,000.

Peru and Chili.—Whites 465,000; Indians 1,030,000; mixed races 853,-000; negroes 152,000—Total of Peru 1,400,000—Total of Chili 1,100,000.

Buenos Ayres, and the new republic of Bolivar.—Whites 320.000; Indians 1,200.000; mixed races 742,000; negroes 38,000—Total 2,300,000; (The population of the republic of Bolivar does not probably exceed half a million.)

Brazil.—Whites 920,000; Indians 260.000; mixed races 860,000; negroes 1,960.000—Total 4,000,000.

Guiana. English, Dutch, and French.—Whites 10,000; mixed races 20,000; slaves and free blacks 206,000—Total 236,000.

West india islands, British, Spanish, French, Dutch, Danish, and Swedish, and independent Hayti.—Whites 482.600; free blacks and mulatto slaves 1,212,900; black and mulatto slaves 1,-147,500—Total 2,843,000.

Indians.—Independent tribes 420,000.

RECAPITULATION.

Whites,	4.350,000
Indians,	8,210,000
Mixed races,	6,398.000
Negroes,	4,526,000
Total population,	23,484,000

SAVINGS BANKS IN ENGLAND.

A London paper states that there is no less a sum than thirteen millions sterling in the hands of the Commissioners on account of the different Savings

Banks, on which an interest of four and a half per cent. is allowed.

There are 80 printing establishments in Paris only, occupying 3000 workmen, moving 600 presses, consuming annually 280,800 reams of paper, yielding a receipt of 8,750 francs. This is exclusive of the large government establishment. *Rel. Chron.*

The highly respectable Lindley Murray, the author of English Grammar, and many other approved works on education, died on the morning of the 23d of February, at his house at Holdgate near York, Eng. in the 81st year of his age, and in the full possession of all his mental faculties. Mr. M Was a Quaker, and a native of Pennsylvania. *Philadelphian.*

A letter from St. Petersburgh, Jan. 28, says that five of the ring-leaders of the late revolt, among whom the Princes Oleolensky and Toschepin Rostowky were named, were to be shot the following week on the glacis of the fortress. It was said four hundred officers of distinction would be condemned to death. *Ib.*

Common Schools in New-York.—It appears by the annual report of the superintendant of common schools in New-York, that there are 714 towns and wards in the state, of which number 700 have made returns in conformity with the law. During the year 1825, 425,350 children have been taught in the common schools, 22,410 more than during the preceding year. There are 7,773 school districts; reports have been received from 7117; 131 new districts have been formed during the year, and the sum of $182,790 has been paid to the several districts from the state treasury. *Ib.*

In the patent office of the United States at Washington, there is a great collection of models of useful inventions. Three hundred patents were issued during the last year, and already one hundred since the commencement of the present year. *Ib.*

REVIVALS.

In Utica, N. Y.—The name of Utica, we perceive is found in the list of revivals mentioned in the last Recorder and Telegraph. A work of Grace has indeed commenced in this village with energy and power. Utica, perhaps, has never before seen a time more full of interest than the present. The work appears to be prevailing in the three Presbyterian, the Baptists and the Methodist congregations.—*West. Rec.*

Whitesborough is once more visited with a powerful revival. At Rome and Western, the work is again increasing and extending itself. Norway, and a part of Russia, are now witnessing in a considerable degree, the descent of the same blessing; and in Otisco, a town near Skeneateles, a revival has been for some time going on with power. We have also heard favourable accounts from Buffalo, and from Canandaigua. *Ib.*

The Baptist Herald, of Brunswick, Me. mentions a revival in Greene, the subjects of which are 82, that have made profession. The work is also stated to have extended to Lewiston the town adjoining,

"In this revival," says the writer, "there has been nothing that looked like enthusiasm; remarkable stillness and good order have been observed among the people."

A large portion of the subjects of this work are youth; but a number of them are advanced in life. *Ib.*

We learn from the N. Y. Baptist Register, that there are revivals at the present time in Sardinia and Fredonia. *Ib.*

A letter from Berkshire County, dated March 19th, says, "The work goes on powerfully at Williamstown—particularly in the College. Seventeen or eighteen only, it is thought, remain unconverted, out of the 95 perhaps, that are now present. In Lanesborough a revival has commenced, and is principally confined, as yet to the *Episcopal* society—where there has been a considerable number of hopeful conversions." *Recorder and Telegraph.*

POETRY.

For the Western Luminary

ODE ON THE RETURN OF SPRING.

See lovely Spring again appears,
And with her smiles all nature cheers,
Diffusing joy around—
While fostering ray's and genial showers,
With ripening fruits, and blooming flowers,
Proclaim,—*A faithful God.*

Fair emblem of that wond'rous power,
Which in the Lord's appointed hour
Bids the dead soul revive—
Then where each noxious weed was found
The fruits of paradise around
In sweet succession live.

My Saviour, to this drooping heart,
Thy gracious influence impart,
And let it live to thee—
So shall the wilderness rejoice,
And Sharon's beauty at thy voice
My joyful eyes shall see.

Behold thy faithful servants wait
With longing eyes at wisdom's gate,
Thy saving health to prove,*
Water the seed which they have sown,
And make thyself to millions known
The God of truth and love.

Let Afric's wilds, and southern isles,
Share in the great Redeemer's smiles,
And hail the Almighty King—
To distant climes thy glory show
Till the whole universe shall know
One beauteous, endless spring.

J. H.

V————s, Ky. 1826.

*Referring to the late meetings of the Bible and other societies.

BIBLES AND TESTAMENTS.

The Kentucky Bible Society, have Bibles and Testaments on hand; and will furnish Bible Societies, Associations &c. at the following prices:—Bibles, Ky. edition, 12mo. 56 1-4 cts. per copy—New York octavo Bibles, 156 1-4 cts.—Testaments 12mo. 50 cents.—do. 18mo. 31 1-4 cts. Application to be made to Thomas Nelson, Agent, in Lexington. JOHN M HEWITT,

President Ky. B. S.

N. B. Printers friendly to the circulation of the Bible are respectfully requested to give the above notice a standing place in their papers. J. M. H.

Lexington, Ky. April 10, 1826.

SWEARING.

What inducement has the swearer to take the name of God in vain? The liar pleads, as a motive and inducement, the advance of his temporal interests. *The unchaste person*, pleads as a motive and excuse, the force of the passions. *The robber* pleads distress as his motive and excuse. *The murderer* pleads the violence of temper as an excuse for the perpetration of his crime. But none of these motives or excuses, insufficient as they are, can be urged by the swearer; yea, what makes the problem more difficult of solution is, that *by swearing*, a man does not strengthen our confidence in his word, but rather weakens it, for I always observe that a man's word is doubted when he begins to swear. *By swearing*, he does not prove himself to be a gentleman; all men admit that it is an ungentlemanly practice: nor is there one advantage to be gained by it.

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